5: Goldman E-5 (1939-1940) 1963
SQ19 Tucano SQ19
CUBEO

621
512 in or around the maloca, loafing, jesting, or in jovial groups working at small manufactures such as basketry. It is the wives and their daughters who are dispersed, each in her separate garden, and who then return in the heat of the day, tired and subdued, to a house that is gay with the laughter and chatter of the men.

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[361] In the recent past, no more than a generation or two ago, the inner zone of the community was separated, indeed virtually isolated, from the manioc gardens by a ten-foot-deep defensive moat set with sharpened stakes. Tree trunks crossed its steep walls to serve as narrow foot walks for the sure-footed women. At night, or in anticipation of an enemy, the footbridges were withdrawn. The house and the plaza then were an inner citadel. The moat protected against surprise attack. When enemies were sighted or their presence announced by the
712
•725 angry growling of the dogs they were met as far from the residence as possible, and the moat served as a defensive line to cover retreat. The strategy then was to lure the attackers to fall into the moat while the defenders slipped across their secretly placed bridges. If the people felt themselves to be overwhelmed they scattered to safety through the dense forest, abandoning house and possessions. (Houses still have an escape port at a side wall facing the forest.) But if they were confident they left the women and children behind in the house with
[123] a small guard. I had the privilege of this guard duty on one occasion. I was instructed to cover the escape of the women and children if need be. Fortunately, there was no need.

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504 The canoe landing is little more than a level stretch of beach where a canoe can be pulled up out of the water. It is also the site for bathing, for drawing water, for washing manioc roots. It is a port. One rarely comes upon a community by land. Visitors pause at the landing to wash, adjust their apparel, and freshen up face and body paint before beginning the climb up the path leading to the plaza.
504 Like the plaza, the orderliness of the canoe landing denotes the state
574 of morale of a community. Some householders have carved steps into the clay bank, lined them with split logs, and provided a rail. Guests
[417] are never received at the landing. Courtesy requires that guests be al-
[576] lowed the privacy of arrival, and the hosts discreetly retire to the plaza to await them. There are ceremonies in which the arrival of spirit beings is an important feature. On such occasions the men
504 who are to enact these beings use the canoe landing for donning
796 masks and for other preparations. On these occasions, too, the canoe
[798] landing is a sanctuary from which all unauthorized persons discreetly retire.

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833 Before dawn the canoe landing is the favored place for marital